

## FORMATION OF INDIVIDUAL IDEOLOGICAL ORIENTATIONS AMONG STUDENTS

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### **Annotation:**

The worldview as a complex system education has an internal structure, the knowledge of which is necessary to solve both theoretical and practical problems. The simplest and most accessible way to study the structure of scientific concepts is a meaningful approach to their consideration. The definition of the concept of worldview gives the most complete idea not only of its structure, but also of the connections and relationships that it forms.

**Keywords:** education, scientific concepts, knowledge, worldview, ideological orientations, student-teacher.

The worldview of a huge number of completely different people has many common features in various ways. So, a worldview can be scientific or anti-scientific, religious or atheistic, mundane or philosophical, but it always strives for integrity and success in relation to very specific circumstances. However, this integrity and this success are achieved in different ways. Artistic, mythological, religious worldview formed with the predominant meaning of the worldview; scientific worldview operates mainly at the level of worldview; the philosophical makes an attempt to systematically harmonize both levels; the ordinary worldview is an arbitrary mixing of the worldview with the worldview.

The subject (bearer) of the worldview is an individual, social or professional groups, ethno-national or religious communities, classes, and society as a whole. The worldview of an individual is formed under the influence - spontaneous or purposeful - of the worldview of society and those social communities into which he enters. At the same time, it is always distinguished by personal originality, in which the specific life experience of this individual finds its expression."

The initial position when considering the problem posed is that the worldview turns out to be the most important way of human self-expression in the world. If the spiritual component of the worldview turns out to be hidden from other people, then its practical component, specific deeds and actions of a person, are, as a rule, in full view of everyone. Practical activity is not only the basis of human life, but also the most important indicator of the importance of each

participant in this social process. And if a person's most diverse knowledge about the world and about himself can be represented in the worldview, then not every knowledge is part of the worldview. As a rule, four most significant aspects are distinguished in it - ontological, epistemological, axiological (value) and praxiological (practical). With their help, the main ways of human existence are revealed.

The ontological aspect, which reveals the problems of being, allows us to determine a person's attitude to the world, to other people and to himself, the origin of the world and man, their structure, relationships and relationships. The epistemological aspect reveals the possibilities of a person's cognition of the world and himself, objective living conditions and the ability of the subjective factor to transform them, optimal forms and methods of cognitive and practical activity. The axiological aspect makes it possible to reveal a person's attitude to the world and his life activity through the formation of generalized ideas about the meaning and value of human life, while the praxiological aspect reveals the possibilities of effective activity, examines and evaluates a person's attitude to the world and himself from the point of view of the possibility and ability of a person to appropriate practical transformative activity, effective solution of the tasks assigned to task manager.

Thus, the worldview presents various forms of reflection and transformation of objective reality, the whole set of relations "world - man", which are called spiritual and practical.

At the same time, the classification distinguishes the ordinary and scientific (theoretical) worldview. In this case, we are talking about the levels, the degree of development of the latter: the ordinary worldview (consciousness) allows you to reflect the world and human existence only at the level of phenomena and facts without explaining their essence, while the theoretical worldview, systematizing and generalizing phenomena and facts, bringing them into the system, allows you to explain them on the basis of identifying causally- investigative links and internal patterns. If feelings, emotions, ideas and moods are a characteristic feature of reflection for the ordinary worldview, then the theoretical worldview is based on such forms of reflection as concepts, theories, hypotheses. In philosophical works, the everyday worldview is called a worldview, and the theoretical one is called a worldview.

The theoretically formed worldview is a dialectical unity of generalized views, the main content of which is expressed by scientific knowledge, beliefs and ideals, as well as the mechanism of their practical implementation. The differences between social subjects as carriers of the worldview are manifested within the framework of individual and collective worldview. The individual worldview, while preserving the most general features of the worldview of society, reflects at the same time the individual unique features of a particular personality formed in the conditions of its individual life activity. The collective worldview of social groups, as well as society as a whole, excludes from its content individual differences and peculiarities of the worldview of individuals, but retains their basic, most essential and general structural characteristics.

The fundamental structural element of the worldview is the cognitive element, which expresses a system of generalized views on the world and man, including scientific knowledge, beliefs, personal ideals, as well as principles and methods of their implementation in practice.

The mechanism of practical realization of the aggregate views of the subject of the worldview is triggered by the motivational element of the worldview, which turns out to be a link between the spiritual and practical development of reality. As long as the existing scientific knowledge, beliefs, ideals, principles and methods of a person's practical activity are not associated with certain motivations for activity, her volitional efforts will not be connected to this process, and it will not be possible to actively influence objective reality in order to change it or transform it in the necessary direction, in the direction of effective activity aimed at fulfilling the tasks assigned to it. The worldview, therefore, is not only a worldview, but also the most important mechanism for changing and transforming both objective reality and the personality itself - the subject of theoretical and practical activity.

An important factor, as well as an element of the worldview, are the thoughts and feelings of the worldview bearer about his own person. There is no such worldview that would be focused only on the external world for the individual. A person in the course of his activity proceeds from the existence of objective needs and the individual interests and goals that follow from them, which must be implemented. Self-reflection is one of the important factors of a person's creative activity in practice.

At the same time, there are elements in the worldview that focus not only on themselves, but also on the outside world, on connections and relationships with other social actors, since the subjects of the worldview are not only individuals, but also social groups and society as a whole. A specific individual as a subject of the worldview has a worldview consciousness, the peculiarity of which consists in functioning according to a rigidly formulated paradigm - such an established stable assessment of real existence, in which there are no problems and questions, but answers to all their possible options have already been formulated on the basis of proven knowledge-beliefs in the process of individual life.

Thus, the structure of the worldview presents such cognitive elements as aggregate views in the form of knowledge, beliefs and ideals, emotions and feelings, experiences, as well as a volitional element aimed at their practical implementation.

In the educational process, first of all, knowledge, beliefs and ideals are formed, the content of which determines - based on emotions and those real relationships that develop in the process of practical activity - the cognitive element. In addition, in this process, a scientific worldview is formed - a worldview based on laws formed within the framework of scientific knowledge and confirmed by the practice of humanity as a whole. An important element of the scientific worldview is the natural science worldview, based on natural science knowledge and including value orientations of relationships with nature and man as part of it. The effect of the formation of a scientific worldview is achieved not by the influence of the educator, but



by the synergy of the interaction of the teacher and the learner, society and the learner, the external environment (nature, technology, art, etc.) and the learner, that is. society, the teacher, the surrounding world and the student, which can be traced in the very structure of the worldview.

The main sources of ideological orientations are:

- personal experience of human interaction with nature, society and its individual representatives formed in the process of cognition, communication and joint activities;
- knowledge and ideas formed in the process of education and upbringing;
- values and ideals existing in society, reflected and internalized by the individual.

The formation of individual ideological orientations in each case begins with the perception of certain aspects of the natural world, society, its history and culture and their subsequent comprehension. In the process of perception, the essential aspects and features of objects and phenomena are highlighted, they correlate with the existing views and representations of the individual, with the corresponding "social" views and norms, their "conditional truth" is determined. The appropriated knowledge is "experienced" - an understanding of the consequences of "going beyond" the established views and ideas of the individual about the natural and social environment in which he lives is carried out, a certain attitude of the individual to them is developed. This attitude further determines the place of knowledge and the views and beliefs of a person based on them in his activities, determines the readiness for certain actions in specific conditions.

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